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CHARLES, R. H. *Immortality: Or, The Rise and Development of the Belief in a Future Life in Judaism and Christianity*. (The Drew Lecture for 1912.) Oxford: Clarendon Press, 1912. 38 pages. 1s.

For twenty years Dr. Charles has been writing ably, helpfully, and voluminously upon the Hebrew, Jewish, and Primitive Christian eschatology. His *Book of Enoch* was first published in 1893 (new edition in 1912), his *Eschatology* in 1899, his *Encyclopedia Biblica* art. "Apocalyptic Literature" also in 1899, and numerous monographs on Jewish pseudepigrapha have come from his pen since that time.

In the present Drew Lecture he has given a concise statement of Biblical eschatology, according to his most mature study of the subject. His views are of primary interest to all who are working historically, or even normatively, in the religious doctrine of immortality. He distinguishes the partly synonymous terms eschatology and apocalyptic: eschatology is strictly the doctrine of the last things, and so we have an eschatology of apocalyptic and an eschatology of prophecy. But apocalyptic takes an infinitely wider sweep; it sketches in outline the history of the world and of mankind, the origin of evil and its course, the ultimate triumph of righteousness and the final consummation of all things. It was a Semitic philosophy of religion.

Apocalyptic contributed to the Christian faith three imperishable elements: (1) the belief in the blessed future life; (2) the expectation of a new heaven and a new earth, that is, a spiritual kingdom; (3) the idea that the end of the present world will be catastrophic. Dr. Charles holds firmly to the church's doctrine of immortality, on the ground of present as well as past religious experience: philosophy or even psychical research may render some negative help, but into the full inheritance of the faithful the individual cannot enter by such arguments. Only through personal communion with the Fount of Life is man enabled to rise into the eternal life. In such communion his doubtings vanish, his assurance of a share in the blessed hereafter grows in strength and volume, and the essential interests and issues of his life are more and more lifted above the horizons of time and set in divine relations that are commensurate only with the limits of an immortal's years.

KNOPF, RUDOLF. *Die Briefe Petri und Judä*. Göttingen: Vandenhoeck und Ruprecht, 1912. 329 pages. M. 6.40.

The first four editions of the Meyer *Commentary* on the Epistles of Peter and that of Jude were by Huther. The fifth and sixth editions were by Kühl. This seventh edition is a wholly independent work by Knopf. It is in every way worthy of the great series to which it belongs.

The greater part of the book is concerned with I Peter. The most probable date of origin is the period 81-90 A.D. The view most generally held is that the place of composition was Rome (Babylon, 5:13), but Knopf thinks it more likely that the letter was written in Asia Minor, probably the province of Asia.

The preaching of Christ to the spirits in prison was to the fallen "sons of God," as Spitta pointed out in 1890. Knopf thinks it unfortunate that commentators and students of the passage have not followed the lead of Spitta. He was mistaken, however, in supposing that the preaching was by the pre-existent Christ through Enoch: Christ himself preached to the fallen angels after his death. This also is the view of Gunkel.

But how about the preaching to the dead in 4:6? What has been claimed for